

September 8,
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1810

"It has, however, for a long time been my thought that a clearness of vision has come to us because those having authority have said, 'Receive ye the Holy Ghost'—a blessing which seems to enable us, by the power of faith, to see, to feel, to know, and to say, with Job, 'I know that my Redeemer liveth.'"—RICHARD R. LYMAN.

No. 36, Vol. 94

Thursday, September 8, 1932

Price One Penny

THE FORM OF GODLINESS AND THE POWER THEREOF

ELDER JAMES E. TALMAGE.

OF THE COUNCIL OF THE TWELVE

TO GAZE into the faces of those before me is to feel inspiration, when the attendance is associated with the thought of the purpose that has brought so many together. We come on the day that we honour and observe as the Sabbath, and at a time and place appointed for worship. In worship we must have freedom, for worship by compulsion is such only in name. Men can not be made to pray under the lash, nor to worship by force, for worship is voluntary and individual communion with God.

The Church of Jesus Christ of Latter-day Saints proclaims to the world its belief in this respect, saying in one of its codified Articles of Faith:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

The thought expressed in the first part of that Article was brought to the fore centuries ago. Thus in the early part of the seventeenth century, when the Pilgrim Fathers, whom we honour for their bravery and devotion, reached our eastern shores. They had come out from the house of bondage, having been denied the privilege of worshiping according to the dictates of their conscience, in the lands from which they had fled.

The Separatists, who had found a temporary asylum in Holland, and many from other lands, were looking toward the American

continent, and hither came those fathers and mothers, in accordance with definite prediction that had been made through Nephite prophets many centuries before. This pilgrim band flung their banner to the breeze, and upon it was inscribed: "We claim the privilege of worshiping Almighty God according to the dictates of our conscience," and that was followed, though not inscribed, by a further declaration in deeds:

And woe betide the man who interferes with our worship, or tries to introduce any other form. We have made sacrifices of all that was dear to us. We have crossed the perilous deep. We have come to this virgin land, and here we establish ourselves, claiming freedom to worship, and we will not tolerate any interference.

That condition of rigid intolerance prevailed, with some amelioration and softening toward the close of the period, for about two hundred years. Then, in 1830, another banner was lifted bearing the inscription before cited:

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they many.

Had any progress been made? Do you perceive advancement there in the working out of the divine purpose? This latter declaration was made by the Church of Jesus Christ of Latter-day Saints. Thus solemn affirmation was made of the inherent right of every man to worship as he will, or, by implication, to abstain from worshiping at all if he will—and can. There are substantial grounds for questioning man's ability to become wholly devoid of the impelling spirit of worship, at least acknowledging—in love or in fear—some supreme power or Deity.

TOLERANCE HAS TWO MEANINGS

Toleration is often mentioned. I confess I scarcely think the term is adequate, when applied to liberality in recognizing other churches than our own—and I speak of people generally. To tolerate, in one sense in which the word is current, means to put up with, to allow, grudgingly perchance, but nevertheless to permit. We believe in more than toleration in that sense so far as religions professions and practices are concerned. We believe in the rights of men to worship according to their conscience. Nevertheless, the word toleration has done good service and may yet do more.

But bear in mind, I pray you, that toleration does not imply acceptance. I may tolerate even in the better sense, the belief of my neighbour; I may give him all the rights and privileges in the exercise of his religion, that I claim for myself—all this without committing myself to the acceptance of his religion. Were I to so accept, I would acknowledge that I had no distinctive belief, and that my faith was but one among many. We must combine

toleration with discrimination, and hold to that which we think is right.

The Democrat must tolerate the Republican, though he does not always do it willingly; and the Republican oftentimes looks askance at the Democrat, but he has to put up with him. When I consider the professions, practices and principles of these two great classes, I come to the conclusion that each is entitled to what he claims, because each is a little worse than the other—pardon the slip—a little better than the other, if you like, whichever you choose. I have too many good friends, trusted friends, friends whom I know to be men and women of honour, in each of those parties, to believe that all good is concentrated in either. But if they should become so much alike that the Democrat tolerates the Republican to the acceptance of Republican doctrines and practices in full, there would be no distinction.

A great principle revealed from the heavens, embodied in words simple and plain, is this: "There must needs be opposition in all things." So we have to have political opposition and the opposition that we call competition in the world, or there would be a hindrance to progress. But our toleration in matters pertaining to religion and worship should be whole-souled. Thus, the Church of Jesus Christ is not at war with any other church. We recognize the rights of other people to form their churches, to establish their rights and ceremonies therein, and to worship according to the dictates of their consciences. Therefore, this Church is inclusive in the broadest sense of the term, for we acknowledge good wherever it appears in the lives of mankind, irrespective of church membership.

MANY RELIGIOUS ORGANIZATIONS DOING GOOD

Nevertheless, this Church is exclusive in a rational sense, for it proclaims itself to be just what its name expresses, not the church of a man or of men, but the Church of Jesus Christ. There are many religious organizations in the world doing great good, whose adherents are the better for their membership, and we wish them Godspeed in all their righteous undertakings. They are characterized by differences both of organization and origin. Some of them are named after their great leaders, as we know. The Lutherans, for example: What name could be more expressive? We honour Martin Luther. We as a Church do this. We believe that he was a man sent of God, in his day and age, and that he accomplished, in large measure, the particular mission for which he was sent to earth—a preparatory work, molding the minds of men for a greater measure of liberty that should later come to them in religion and in the secular affairs of life.

There are churches named after some fundamental point or feature of their organization. The Episcopal church, for example,

Can you find a better name for it than that—a church that is founded upon the principle of government by an episcopate? Or the Presbyterian church, in which the government is vested in a presbytery; or the Congregationalist church—I think these churches have been wisely and adequately named. I tried once to find better names for some of them—not to suggest that these names be adopted, but for my edification; and I found that I could not improve upon the names that men have given to their different church organizations. The names are descriptive, expressive, and in a general way, adequate.

This, the mis-called “Mormon” Church, proclaims itself, not the church of Luther, nor the Church that is to be named after some peculiarity in organization—and bear you in mind, it is not the church of Mormon, nor of Joseph Smith, nor of Brigham Young, nor to-day of Heber J. Grant. It is the Church of Jesus Christ. Such a claim requires explanation, if not defense, and we affirm that that name was given by direct revelation from the Lord Jesus Christ—that He named His own Church.

INTOLERANCE NOT OF GOD

Intolerance is not of God. He recognizes the right of man to do as he chooses, in a broad sense, and to take the consequences of his choosing, of course. We can not possibly guard the agency of man, the exercise of freedom of conscience and of action, more jealously—which means more zealously—than does the Lord Himself.

There are those who have tried to justify intolerance in religion by citing scripture. But then, Satan himself, is a great scriptorian and has been ready when occasion suggested to quote the most sacred of writ to suit his purpose. He had the audacity to do that thing even to the Lord Christ Himself, whom he tempted—tried to induce the Saviour to throw Himself down from the great heights of the temple, that He might attract the attention of men; reminding the Lord:

It is written he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

But the Christ turned upon him with a quotation from scripture that was to the point:

It is written again: Thou shalt not tempt the Lord thy God.

A single instance of such misapplied scripture may perhaps be sufficient. Paul, the missionary apostle, the ever-aggressive, the never-tiring, had done good work among the Galatians; then he heard of many of them afterward falling away, being led by false prophets who had established themselves among members of the Church. Paul wrote to them, warning them of the danger, and saying that he was surprised that they had been thus early

captured by sophistries. His words, often quoted, are plain and pointed :

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

To use that scripture to justify intolerance indicates prejudice. Would it have been consistent to accept another gospel professing to be the Gospel of Jesus Christ? The apostle went further, and explained definitely that the Gospel to which he referred, was the one that he and his associates had preached, in the phrases following :

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Paul did not deny the right of man to preach his own evangel, to give forth his own views, to try to win people to his own way of thinking, to declare his own doctrine. He invoked no curse upon such, but upon those who put forth their own conceptions, their man-made assumptions, as the Gospel of Jesus Christ. Such a one could expect little less than that the curse of God would fall upon him. As in that day, so down through all the ages.

PAUL WARNS TIMOTHY

The same apostle took occasion to warn his associate, Timothy, and through him the people, against those organizations and systems that professed the form of godliness but had not the power thereof—a very trenchant comparison, indeed, one worth our studious attention. The form of godliness without the power can amount to very little. Allow me to cite an instance.

Some years ago I had the pleasant duty of equipping new office rooms in a building just completed. We all know what it means to be able to fit up as we would like. I went to a big electrical establishment to select some appliances. There I saw about all that could be desired in the way of electrical devices. There were beautiful call-bells, buzzers and buttons, simple and ornamental. There were electroliers suspended from the ceiling of the show-room, some of them plain, many elaborate, some ornate. It was explained that with such an electrolier and with such a switch we could enjoy efficiency and luxury at the same time. I turned to the switch, with a smile within me, if not shown, and turned it, but there was no light. "Oh," the salesman hastened to explain to me, "you see that is the lamp and this is the switch, but they are not connected up, so you can't expect a light." "Well, what about your buzzers? Let me try them;" and I pressed the button. There was no buzz, and on pressing the other button I listened in vain for the tinkle of the bell. "They

are not connected up," he said. Having made my selections I walked away, thinking of the analogy there: "Not connected up"—a splendid display—the form without the power.

CHURCHES MADE BY MEN

Men may organize churches, if they will. They have the right under the law of man and generally speaking under the divine law. If they want to call their organizations churches they may, for there is no patent on that name, and they may prescribe and establish their own formula and ritual, their rites and ceremonies. It would not be entirely wrong, though perhaps not in good taste, if a new church were so formed and the charter members should decree, that no one could enter that newly created institution unless he submitted himself to be immersed in water at the hands of one of their officers whom they would designate and empower to perform that ceremony. They could go further, and say that even immersion would not entitle him to full admission, until he had received a pronouncement from some other officer whom they would authorize for the purpose, which officer should place his hands upon the head of the candidate and declare him to be thus confirmed in the new church. There would be no violation of secular law in that at all; but would you think for a moment that a church thus formed by men, even with that form of baptism and confirmation, could be effective in its administrations beyond mortality? Could such an organization bind the heavens?

The Lord has said that through baptism, preceded by repentance and faith, we shall receive remission of our sins, but could that ceremony be made to apply to the securing of remission of sins? Is it rational so to assume? We must remember that jurisdictions are limited. This great nation of ours, through its Congress, can legislate for this country. But who of you could assume, even tentatively, that our Congress could legislate for other countries? Can the City of Salt Lake enact an ordinance and make it apply to another city? Can the legislature of Utah make bills into laws that shall govern people in Nevada or Idaho, or any other state? We can legislate for affairs here in mortality, if we will, but can we, by human power and assumption, legislate for eternity?

Note the great contrast. Unto Peter first, later to the apostolic body of old, and to the Church restored in this dispensation, the Lord has said:

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

There must be something more, therefore, than the form of godliness that man can construct. He may build church houses, but church buildings are not churches. He may decorate them,

ornament them lavishly, impressively; masterpieces may grace their walls; but they are the creations of men. We, as a Church, recognize these creations of men for just what they profess to be. We take no issue with them. But we proclaim to the world that as of old, so to-day, authority to legislate in matters that shall be of concern beyond the grave must come from the other side, and that revelation from God to man is the power that makes godliness effective, and without it there is nothing but the form.

A LATTER-DAY THEOPHANY

In the year 1820, Joseph Smith, recognized throughout the world as the "Mormon" prophet, was the recipient of an unprecedented manifestation of Deity, such a theophany as the world had never known before. Jehovah had manifested Himself to man in earlier days, in dispensations long past, but there stood before that young man, Joseph, who had been praying for enlightenment, the Eternal Father and His Son Jesus Christ—Elohim and Jehovah. The Father, directing the young man's attention to the Son, declared: "This is My Beloved Son. Hear Him!" Then the Lord Christ, the resurrected Christ, the Jehovah of the Old Testament, the Christ of the New, gave to that young man very definite instructions and very far-reaching information. Joseph had been troubled, greatly troubled in his mind, over what he should do, because of the many discrepancies, differences, and the dissensions that he had encountered in investigating the claims of the different sects. Hear his own words:

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong, and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

Perhaps I make a generalization too broad when I say that such has been the trouble with religious cults, associations and organizations made by men throughout the ages. They have the form of godliness, but have lacked the power. Now, form may of itself be attractive, and churches of man's making may accomplish good. Not one of them claims to have received direct from the heavens the authority to minister in the name of God, and therefore they can not consistently claim this power of godliness, without which they certainly can not administer ordinances that shall be effective beyond mortality.

(Continued on page 569)

THURSDAY, SEPTEMBER 8, 1932

EDITORIAL

ALL WILL BE REDEEMED WHO ARE REDEEMABLE

THERE is but one true, everlasting Gospel, as there is but one Saviour. Every soul of Adam's race, either in the body or in the spirit, will have the opportunity of hearing and embracing or rejecting it. Those who accept it in the flesh and endure unto the end, "overcoming all things," will inherit all things and enter into the glory of the sun—the celestial glory—where are the Father and the Son in the fullness of eternal glory. Those who would have been thus valiant and obedient, if living on earth when that Gospel was had among men, and prove that to the satisfaction of Eternal Justice in the spirit world, will inherit the same glory.

People who fail to receive the Gospel in its fulness, not through actual, wilful sin against great light, but through a variety of causes, and who fail to prepare themselves for the celestial kingdom; with others who rejected the word preached to them on earth, but afterwards received it in the spirit, and showed their worthiness for the terrestrial kingdom, will receive that degree of glory likened to the moon as contrasted with the sun.

The wicked, who wilfully shut their eyes to the light, or who corrupt themselves by sin and array themselves against God and His Christ, but who are not amongst them that deny the Holy Ghost after having received it, will have to pay "the uttermost farthing" for their crimes and wickedness, and when redeemed in the last resurrection will have only the terrestrial kingdom or the glory of the stars, differing therein according to their various degrees of fitness, determined by their works and intents and efforts.

When the work of redemption is completed, those who are kings and priests unto God will minister to the inhabitants of the terrestrial world, and they to the terrestrial, and salvation will come to all the sons and daughters of Adam's race, except those whom it is impossible to redeem. There justice and mercy will each have its own, Christ will have conquered Satan and hell and death, and God the Eternal Father will be glorified in the happiness and progress of His redeemed children and He will be "all in all."

Our God is a just Judge and a merciful Father. All His children will be redeemed who are redeemable. Only those who have received the light to the degree of absolute knowledge, and

power to the extent of attaining to the highest glory, and then willfully sin against that light and prostitute that power, in resistance to God and His laws, imbibing the spirit of murder and anti-Christ, even to acquiescence in the shedding of Christ's innocent blood, are numbered with the "sons of perdition" and receive the fate of Satan and his angels. All the rest will be brought forth, through the atonement of the Redeemer, and will enter that glory for which they are fitted by their own acts, "for every man will be judged according to His works."—JAMES H. WALLIS.

THE FORM OF GODLINESS AND THE POWER THEREOF

(Concluded from page 567)

This authority is not to be self-assumed. Let us bear that in mind. Man cannot originate. Man dare not try to arrogate it unto himself except at the risk of incurring the guilt of sacrilege or blasphemy. Think of an instance recorded during the ministry of Paul. Many had observed him in his dealings with the people. They had seen him lay hands upon the sick and had seen the afflicted ones recover. Thus runs the record :

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus saying, We adjure you by Jesus upon whom Paul preacheth.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ?

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of Jesus was magnified, (Acts 19: 13-17.)

That power is not to be bought with money. Again an instance : Philip had preached to the Samaritans—not the Apostle Philip, we should bear in mind, but one of those seven men of honest repute and report who had been set apart, ordained, in fact, to mainly temporal service. Later Philip had been sent into Samaria. The people there, remembering the visit of the Christ in earlier days, recognized the tone of Philip's preaching ; many believed, and he baptized them. But they still lacked something, for Philip held only the lesser order of the Priesthood, which we call to-day the Aaronic, giving him the authority to baptize effectively, to administer the baptism that would bring remission of sins to the eligible recipient. But more was needed, as Christ had declared : Man must be born not only of water but of the spirit—and it was necessary to send some one or more of those

who had received the higher Priesthood, which to-day we call the Priesthood of the Melchizedek order.

So the apostles at Jerusalem, having received reports of the success of Philip's ministry in Samaria, sent two of their number, Peter and John, down to Samaria. When they laid their hands upon the baptized converts the Holy Ghost manifested His power, so we read that they received the Holy Ghost. There was one among those who had been baptized whose name was Simon. Aforetime he had been a sorcerer. He was astonished to see that those upon whom these apostles laid their hands should thus receive the Holy Ghost, and he pleaded with them to give him that power; he went so far as to offer them money. He was willing to purchase it at a price. And Peter turned upon him with anathema and rebuke, really invoking upon him what we may call a curse.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. (Acts 8: 20-23.)

From that day to this the name of Simon, the sorcerer, has been perpetuated in literature through the word "simony," which is applied to the practice of selling or giving for a consideration churchly office, advancement or preferment.

AARON ORDAINED TO THE PRIESTHOOD

No man can take the honour of Priesthood unto himself; it is for him only who is called of God, as was Aaron. (See Heb. 5: 4.) And how was Aaron called? The Lord spoke unto Moses: Take thy brother Aaron and do thus and so unto him. So Aaron was ordained, was clad in priestly vestments, and recognized of God. This power to officiate in the name of God, we call by the name "Priesthood." It is the power of godliness, and the Lord had declared that without the Holy Priesthood there can be no power of godliness, as we read in the eighty-fourth section of the Doctrine and Covenants:

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto man in the flesh;

For without this no man can see the face of God, even the Father, and live.

I repeat that this Church is tolerant toward all and inclusive of

all who will comply with the conditions laid down by its head, the Lord Jesus Christ, for admission. No one can be admitted otherwise. There are no special privileges recognized in the Church, and mark you the door of entrance is just wide enough to admit one at a time. No other church can come and its members all enter at once. It is an individual matter. We believe in the liberty of all men to worship as they choose, but we say to them: If you would come into this Church you must comply with the simple conditions that have been laid down by Him whose name it bears, and in that sense the Church is exclusive.

May this freedom and liberty of conscience, of worship and of right, be ever held sacred. May we do unto our brothers as we would have them do unto us. May we respect them for all the good that they do and shall do, for so far as they are doing good they are working out the divine purpose. May we recognize the fact that God has spoken from the heavens in this day in which we live, that He has restored to the earth again and anew that power of the Priesthood which constitutes the life of godliness. May we live accordingly, I humbly pray, in the Lord's name. Amen.—(Address delivered in the Tabernacle, Salt Lake City, Utah, July 23rd, 1932.)

THE SOURCE OF "MORMONISM'S" POWER

ELDER FRANK I. KOOYMAN

PRESIDENT OF THE NETHERLANDS MISSION

How blessed are the people who witnessed the dawn of a new day, like the Czecks have done. It must really be a new day, however, in which something becomes new, in which people also are renewed.

There are times in which everything is done in the old way. People, thought, life itself seems only to be able to move in ruts, in the ancestral way, as if a paralyzing sickness had hold of them. Those are times when people know nothing of God except the old traditions. In such times it seems to be utterly unthinkable that God should speak or act—such a thought would be considered highly superstitious. Such times have been experienced repeatedly by old Israel. Time and again it happened that the people were out of touch with the divine.

The old priest Zacharias lived in such a time. In those days no divine communication had been enjoyed for about two hundred years—two hundred years had passed since there had been a prophet. Whole generations had come and gone that had seen nothing of the real life of Israel—consequently they had understood very little of it. Man is constituted in such a way that he has to see and experience in order to understand.

It must have been very hard for Zacharias, a real devout man, to act as priest among those people who practically all were out of touch with heaven. Divine communion was a thing of the past. It was spoken of as we do speak about a very old man who in his crippled condition always talks about the strength and vigour of his youth. But that is all past, hopelessly and irrevocably a thing of memory, and death is staring him in the face. Such was the condition religion was in. People had almost lost the sense that a living God should reveal Himself.

There were plenty of people, of course, who could explain it all. They reasoned that they had everything. Miracles and signs, they said, were not necessary as before. They had outgrown that. They had everything that was needed to die—yes, indeed, the religions of the day had all that was necessary to die.

Zacharias saw it—he was right in the midst of it. He and his wife were people of a different type. The Bible says of them that they were both righteous before God. To be righteous before God is an entirely different thing from being righteous before men. How hard it must have been for them to move amongst those people—the living among the dead!

Then the new time came. It came in the shape of an angel when the old priest was standing before the altar. An angel! That also was a thing of the past. The preachers of those days figured that angels were not necessary. In the first place, faith does not need angels; in the second place, angels did not exist, they said. One wonders what those men would have done if a heavenly messenger had appeared unto them. Zacharias, however, was not surprised—he may have been somewhat frightened. We all would be if we saw a heavenly being. Zacharias received the message—received the sign also. “Thou shalt be dumb and not be able to speak until the child is born.”

That is the way the new time came. The old priest—let him be dumb from then on. That was the sign of the new day. Nobody can ponder as well as one who is dumb and silent. That’s what the new time needs: to concentrate on the new, the unheard-of great new thing. It does not matter that the old priest be dumb. The new day is going to speak and bless without that old priest. The angel knew this. The new day would draw its power from a new source.

My friends, that is exactly how “Mormonism” came into existence. Another angel has appeared. A new day has dawned. “Mormonism” is nothing less than God’s truth. The source of its power is the Lord of heaven. He has sent this heavenly messenger. He is with “Mormonism,” impelling it on to its destiny. Herein also is its strength: Everbody connected with it is entitled to and receives a personal testimony of its divinity. It is founded upon the Rock of Revelation. That makes “Mormonism” the Church of God; that makes its Priesthood men of

authority; that makes its leaders prophets of heaven. We testify in all soberness that "Mormonism" is the religion of Jesus Christ. It is in touch with heaven. It is a living thing. By means of it God carries on His great and glorious work, bringing to pass the immortality and eternal life of man.—(Address delivered at the Czecho-Slovak Mission Conference held at Prague, Sunday evening, July 10th, 1932.)

MISSIONARY EXPERIENCES

ELDER DAVID L. TAYLOR, SCOTTISH DISTRICT

MY mother and father joined the Latter-day Saint Church in Glasgow, Scotland, about twenty-two years ago, emigrating with their two children to America two or three years later. One of my mother's life ambitions has been to raise her children so that all of them would be worthy of fulfilling missions. Being the oldest son, my call came first, and I was sent to Great Britain.

After spending sixteen months in England, I was transferred to labour in Scotland, my native land, among my relatives. Arriving there, the first thought was to see the house wherein I was born at 230 Springburn Road, Glasgow. I soon found the correct street, walked into a stuffy, dirty close, up two flights of stairs and paused at the very door of my first earthly shelter. At the sight of it and the other deplorable surroundings, I inadvertently offered up silent thanks to God for the Gospel of Jesus Christ which had lead me and my family out of such a place.

Discovering that I had a tract or two in my pocket, I thought it would be rather novel to tract my original home. So I knocked and presented the tract in the customary manner, but oh! such a welcome and such a string of oaths ensued from that doorway! It ran something like this (omitting the oaths): "Why don't you 'Mormons' stay in your own country? We don't need a lot of foreigners to come over here and tell us what to do! Why don't you stay where you belong?"

I smiled and replied, "Lady, I was born right here in your house." She hardly knew what to say, but finally apologized for her language and invited me in to see the "hole in the wall" where I first saw the light of day. (The hole in the wall consists of a built-in bed.) Due to the change of heart experienced by the lady who had at first so roundly abused me, I was enabled to preach the Gospel with some success to both her and her husband.

Upon departing from the premises I observed several young men of my own age who were living in the vicinity. Most of them apparently unemployed, were leaning against a "pub," smoking their "fags" in characteristic Glasgow "Keely" fashion. If it hadn't been for the Gospel I might have been among them.

Another incident which was rather amusing occurred when a lady whom my mother had requested me to visit, thought I had come to steal her. Tracing her house, as I would that of any other stranger, I soon became engaged in a very heated discussion. She began by relating how some friends of hers, a man, his wife and children, had once been lured away to Utah by the "Mormons." According to her account the man had been forced to work as a slave upon arrival in Utah, while the children had been taken away from their mother and put in a "Mormon" school never to be heard of again.

I answered her, saying, "That is terrible, if it is true! What was the name of these people?"

She replied, "Bob and Esther Taylor, who used to live on Springburn Road."

Then I proceeded to explain to her amazement and utter chagrin that I was one of the children supposed to be imprisoned in a "Mormon" school. I told her to dismiss such silly notions from her thoughts, and explained that my mother had asked me to come and see her. Due to our conversation I feel sure a lot of prejudice has been removed and false impressions corrected.

Undoubtedly the outstanding experience of my missionary career took place the forepart of my mission while labouring in the Leeds District.

For six days my companion and I had tramped the city of Wakefield in search of lodgings, but so far our efforts had been fruitless, and as Britishers say, "We were fed up." Every day it had rained and our clothes were wet, our feet sore, and we felt a cold coming on. Deciding to abandon the hunt as hopeless, we returned to headquarters in Leeds where an exceedingly dark picture of conditions in Wakefield was painted for the benefit of the district president. Nevertheless, he refused to be at all perturbed, persisting in his assertion that "there were sheep in Wakefield." We were persuaded to make another attempt, but before leaving, knelt and earnestly prayed that we would meet with success. This prayer was fully answered upon our return the following day, as we found an ideal lodge.

Our next concern was to secure permission to hold street-meetings. This the town council refused. We did secure, however, a permit to hold meetings in the neighbouring town of Dewsbury. These were exceptionally successful, and at the first meeting a Mrs. Phillips heard the Gospel, joined the Church, and is now one of its most active members. The adversary couldn't countenance success like that, so he inspired an anti-"Mormon" society to run us out of Dewsbury. The leader of this organization was a learned man. He had been a collector for years of the adverse newspaper articles which ill-disposed individuals had written against the "Mormons."

One Sunday night in July, 1931, having asked the Lord for help

and protection, we proceeded with our meeting as usual. I had just finished speaking and Elder Elmo H. Lund was occupying the "soap-box" when our anti-"Mormon" friend came pushing through the crowd, scrap-book under his arm. Stopping directly in front of the stand, he opened his mouth to speak, but to the astonishment of everyone no words came forth. His mouth seemed to freeze, his body stiffened and he fell to the ground. The fall rendered him unconscious, cut his forehead and gashed his chin. Naturally an enormous crowd had gathered by the time an ambulance had arrived. We continued on with our meeting, preaching the Gospel with even greater power, realizing more than ever before that the Lord was truly with us. "Ask and ye shall receive." Having asked the Lord for protection, we received it. The anti-"Mormons" of Dewsbury bothered us no more.

A TITHEPAYER'S TESTIMONY

I WOULD like to add my humble testimony of the same. I have always by me a copy of the *Star* of July 25th, 1929, and the editorial of that week, entitled, "The Tithepayer's Rewards," has been of the greatest inspiration to me. I have paid an honest tithing to the Lord for some years now, and I can truthfully say that I have felt the holy joy that follows the performance of that duty. In one part you say that we shall have wisdom given us, as one reward. That I have experienced in a marked degree. Also I have a far greater desire for communion with the Lord than ever before, and the greatest joy with it. The financial benefits I have received are most wonderful. Since first beginning I have doubled my tithing each year, hence the increased blessing. Health and strength to do a large amount of work have been given me. My faith in the Gospel is intensified. I love it with all my heart and I feel I have the Divine favour. Although it has never been my privilege to live in a branch, or to have many visits from the Elders, yet I can say that I know that this is the truth; it is the Lord's work, and we are truly blessed who keep His commandments.—MARY E. GLASS.

"WAS there ever such need for religion in education as in our modern world? Godless education multiplies and intensifies every one of the dangers of our day. Education is only a powerful tool which a bad man can use as destructively as a good man can use it constructively. Science invents magic machines, but some of them look like the very devices of the devil. It was science that made the last war such an unprecedented slaughter, and will make the next one ten times more so."—JAMES E. SNODEN in *Outfitting the Teacher of Religion*.

WHAT DOES IT MATTER?

It matters little where I was born,
 Or if my parents were rich or poor :
 Whether they shrank at the cold world's scorn,
 Or walked in the pride of wealth secure.
 But whether I live an honest man,
 And hold my integrity firm in my clutch,
 I tell you, brother, plain as I am,
It matters much !

It matters little how long I stay
 In a world of sorrow, sin, and care ;
 Whether in youth I am called away,
 Or live till my bones and pate are bare.
 But whether I do the best I can
 To soften the weight of adversity's touch
 On the faded cheek of my fellow man,
It matters much !

It matters little where be my grave,
 Or on the land or on the sea,
 By purling brook or 'neath stormy wave !
It matters little or nought to me.
 But whether the Angel of Death comes down
 And marks my brow with his loving touch,
 As one that shall wear the victor's crown,
It matters much !

—From the Swedish.

DEATH

HERTERICH—Local Elder George Herterich, age forty-eight, of the Dublin Branch, Free State District, died Sunday, August 7th. Approximately sixty persons attended the funeral services conducted by President Benjamin R. Birchall in the Mt. Jerome Cemetery Chapel. Memorial services were also held Sunday, August 14th, at 8 Merrion Row, President Birchall speaking on "The Glory and Grandeur of Eternal Life."

CONTENTS

The Form of Godliness and the Power Thereof 561	The Source of "Mormonism's" Power... .. 571
Editorial : All Will Be Redeemed Who Are Redeemable 568	Missionary Experiences... .. 573 A Tithepayer's Testimony ... 575 Poetry : What Does it Matter? 576

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